/165 cont./

643 [721] In the case of a regional war against another region, the great cacique calls a parliament and consults all the caciques, /166/ counselors, and sorcerers in order to arrange matters perfectly and avoid surprises. When the war has broken out, as 643 701 727 he is the most important man, he takes charge of the battles, even leading them personally to a successful conclusion, and, should a defeat be suffered, he does not cringe in defeat, but prepares anew, encourages his soldiers to fight more vigorously to take revenge, and is unlikely to suffer another defeat. This is what happened in the regional war of the great cacique Gũiracoti against Yaveau, in which, the latter having been defeated by the former, as I have already related, he retired to the slopes of Irenta and from there marched on his enemies, causing numerous casualties and obtaining a complete victory (1).

[648] 1. In the Curuyuqui War there was a cacique named Chaparilla and another named Tunpa, but, as this war was against the whites, Tunpa took charge of the military operations.

643 631 Chituri, a regional cacique, was succeeded by his son, the late Azari, in the entire region of the Parapiti Grande, Itatiqui, Tacuaranti, and Ururigua. Yaveau was obeyed by all the Indians of Itiyuru, Curuyuqui, Ivu, Igũipinta, and those of Santa Rosa, living on the right bank of the Cuevo River; subject to Gũiracoti were all those living on the left bank of the same river as far as the right bank of the Parapiti; the subjects of the late Tengua were the Indians of the left bank of the same Parapiti up to Gutierrez; the subalterns of Machirope were, as was told me in the same year 1901, all the Indians of Ingre Canton, Igũembe, and Huacaya from the right bank of the Parapiti to the left bank of the Pilcomayo, which includes an area of 24 leagues from north to south and 15 east to west, and when an effort was made to found a mission in Yumbía, on the left bank of the Pilcomayo, Igũembe Canton, he insisted to me that we should not bother them any more because neither he nor the

/274 cont./

Offensive War and Weapons

643 When a tribe was preparing to attack another, if it foresaw
● 701 that it would last longer than usual, and the cacique judged that
705 more preparations were required, in his position as supreme chief or captain general he would commission subalterns called Queremba, experts, to inspect all the armament available, and if the report of these chiefs was not satisfactory, a general order was given to make up and repair all the deficiencies as quickly as possible.

411 The bows and arrows were made in the public plaza or out-
824 side each house; the wood which was to serve for bows was different from that for arrows. War bows measured /275/ a meter
[283] and a half more or less, and to shoot one they used a twisted cord made of pygmy-deer hide, which was both light and strong. The wood that they use even today for hunting bows is called Igũirapitiragua.

The arrows are made of different kinds of wood, but the most common are Ovei, guayancansillo /a kind of guaicum/, Yaguasíi, tola, and Igũirane, smelly wood. This last is very poisonous, and the tribe that uses it must be a very bad enemy of his opponent, because whoever is wounded with these arrows will recover only with difficulty, and the wound is a continual suppuration of illness, which slowly consumes him, almost without any hope of his being able to be helped and to enjoy life once more with his companions.

Every arrow ends in a point, and on both sides it has its edges the opposite way so that when it enters the flesh it is difficult to remove, and one who does not know how to remove it can produce a greater wound than the one the arrow made when it entered.
[283] The arrow is inserted into a little piece of hollow cane, one
[239] meter long, where it is securely attached with string made of toborochi bark, and the string is covered with a little bit of wax (1).

1. At the end of the cane, with the same string and wax, many attach a feather of a falcon or of a carcancho, not for decoration, but so that the shot may be more accurate. The feathers of these birds are more resistant than others.

/276 cont./

March and Inspection

726 Finally they take leave of their families, telling them to be very careful not to go far from the town. The cacique gives his [727] instructions to the men who stay behind on guard; the women once more tell their husbands to fight like brave men and to bring back the heads of their enemies in order to drink chicha from their skulls, and then, in perfect order, the march of the army toward ●701 the place of combat begins. They say that the cacique does not 643 carry arms and that his presence only serves for giving orders that they promptly execute without losing any time (1).

1. If the cacique were seen to be attacked or surrounded by the enemy, his soldiers, especially the cavalry, would come quickly and boldly to his defense.

726 The combat is never begun by day or late at night, but in the early morning. For this reason, before the soldiers depart, they calculate the distance and the time that it may take to cover it. In order not to be seen or heard, they go through the woods, if there are any, and try to arrive at night at a certain distance from the enemy town. They make their camp at a distance of four or five cuadras and wait for the dawn, in order to be able to enjoy their triumph, the pillaging and other ensuing things, by the light of day, or to be able to beat an orderly retreat in case of defeat (2).

2. Nobody in the town discovers the proximity of the enemy, because the Indians do not go out of their town after midnight, and the invading horsemen with their horses stay at a suitable distance so that the horses will not give them away with their neighing.

/281 cont./

726 648 helping them in the town and against the missionary who had brought them.

Peace

727 728 Every time a war between Chiriguanos ends, those who got the worst of it are the first to resume friendly relations. They do it little by little, and the women are most useful for this, the same ones who, with their tongues, contributed not inconsiderably to promoting hostilities. The conquerers readily accept the overtures of peace and immediately resume visits again, during which, if the conversation touches on the last war, the conquered avoid it, that is, they excuse the deceit suffered through some trick, but from time to time they must silently endure the reproaches of one or another bold woman, who are not lacking in the towns (3).

3. A certain young girl, a student in the Santa Rosa Mission, reproached the captain at Ivu, who was asking for a mission in his town after having tried to kill the missionary. But I have already said that this war was directly against the whites.

●701 723 643 [704] When a war is regional because several tribes take part in it under the command of a single cacique, as happened in Yaveau's war /282/ against Güiracoti, both regions try to have an equal number of foot soldiers, cavalry, and queremba; otherwise it would be very hard for the weaker side to enter the combat. Güiracoti came to battle aided by the whites and men from Parapití, but, when he saw that he had fewer people, he fled from Yaveáu, who pursued him with all his men (1).

1. The cacique Yaveáu in his first defeat recovered and suitably prepared for a general and decisive charge on the slopes of the range of Irenta, located one league from the Santa Rosa Mission.

/231 cont./

One cannot speak here of rich and poor in the same village, though there is the beginning of a nobility. On the other hand, there are rich and poor villages. There are relatively wealthy individual Indians, but they, like Taco, live like the whites.

The chief is the judge and in former times was the leader of the fighting men.

Vocapoy told me murder was punished by sentencing the murderer to work up to half a year for the family of the one slain. A thief gets up to 50 lashes and is sent to another village so that he will not be killed. According to Vocapoy, it is the duty of the chief to prevent blood revenge by sending away the offenders so that they will not be murdered. The murder of father, mother, or child is, according to his assertions, unknown in his region.

According to Batirayu, whose statements are more reliable than those of /232/ Vocapoy, the high chief of the Chané on the Rio Parapiti deals with no offenses other than murder, seduction of another woman, and bewitchment. Murder with poisoned chicha, "bád-dyási," occurred in former times among the Chané. Murderer and bewitcher were burned. The seducer of a woman was deprived of all his possessions. For the rest, theft and other offenses were settled by means of duels. If a person stole something, the injured one and the thief called their relatives together, and they fought on the open plaza in the village.

Fig. 115. Calabash. Chiriguano. Itapenbia. 1/6.

The administrative authorities of the whites are now intervening more and more in the legal affairs of the Indians.

In war with other tribes the chief gives the orders, as they did in the uprisings of the Indians against the whites.

According to Vocapoy, the chief owns the land for the tribe. Batirayu said the land rights are arranged so that everyone plants what he wishes. Land that has been cultivated has its owner, even if it has lain fallow for years.

Ce 846 /88 cont./ but no meat (349). Later he can eat sweet potatoes. When the

Ce 553 551 603

349. See Métraux I, p. 320, note 3.

baby begins to walk, he is given one name at most, not by his parents, but by his grandparents. Nicknames are often added to the proper name later (350). Orphans are brought up by their

Ce 736

350. Nord. 1, p. 208.

relatives (351).

351. Nord. 1, p. 210.

C 721 From the time they first immigrated to the Sierra de la Cordillera, the Chiriguano, that is, their parcialidades, made war or attacks on the neighboring Indian tribes or the Spaniards. In the historical sketch placed at the beginning of this work, I have described these hostilities in broad outline. Their weapons C [411] [701] [727] of war were bows and arrows and the club. The caciques were also war chiefs. According to what one Chané cacique told Nordenskiöld, these Indians formerly had the custom of bringing home the heads of their dead enemies and of showing them during the fiestas in the town square (352). The Chiriguano capacity

C 175 721

352. Nord. 1, p. 172.

for war was still recognized by the Spaniards in the 16th century. In the "Declaración de Sebastián Pérez Chamoso" in 1571, it is said of them: "With the inventions and tricks and mode of war that they have, they have done and are doing said damages unto the Spaniards, Indians, and workers that are in the said fields" (353).

353. Moreno II, p. 107.

C 726 Before the Chiriguano launched their attack upon King Guacane, they reconnoitered with spies the Llanos of Grigota where the